SAYYIDINA HADHRAT ALI (RadhiAllaahu-anhu)

PREFACE

The most appropriate portrait of person Hadhrat Ali (RA) is presented in Rasulullaah's (SallAllaahu alayhi wasallam) own words:

"Spender of nights in prayer, recitation, study and compilation of the Qur'aan and absolute in modesty and faith".

SPIRITUAL AFFILIATION

Rasulullaah (SallAllaahu alayhi wasallam) purpose in this world was to link those who had disregarded their Creator and to remind them that life does not only belong to this world.

Activity, communications, eating and sleeping does not comprise total life. Life is not judging oneself superior and others inferior but, there is more to life.

He also explained that there is another life after this wherein every act will be scaled. Whoever has good actions shall acquire its fruits. Those with evil actions will be chastised. Rasul (SallAllaahu alayhi wasallam) furnished examples for us so that we should contemplate on them. Examine ! Man has one style of mould. Birth occurs in one manner via which a beginning results.

Then what reasoning makes one consider oneself superior to others. Only one whose actions are meritorious is superior. Allaah only judges one as scrupulous and deserving of reverence if one has immaculate and virtuous qualities.

Ponder! Allaah has secured those towering mountains on the ground. He has created this pure, clean water for assisting the people in their responsibility. This water which can neither be weighed nor evaluated. It fills rivers and gushes away to the oceans. This water which enriches fields and man can procure his food from the cultivated lands.

There is silver, gold and gems in the earth. Man extracts these and utilises these for adornment.

But in doing all these activities and assignments he should not disregard his Creator, who is One, as that is the spirit of life. For recognising Allaah neither a human body is required, nor a brain, but a heart.

It must not happen that darkness penetrates the heart and man begins staggering, getting engrossed in controversy and flouncing about with pride. Life is primarily the life of the heart. If the heart is alive then one has everything. If the heart is dead then there is nothing-no life.

To safeguard the heart from darkness develop light and kindness in it and keep it alive. Rasulullaah (SallAllaahu alayhi wasallam) demonstrated the modes of worshipping. He displayed religious devotions for instituting a semblance with Allaah. He taught us how to stay awake for Allaah's remembrance and gave spiritual education to his successors.

He taught things by which good character, justice, mercy, love and honesty developed in the people. For the objective of establishing a link with these things Hadhrat Ali (RadhiAllaahu-anhu) trained such

disciples who had humility and love.
Hadhrat Ali's (RadhiAllaahu-anhu) disciples continued these teachings.

They also taught that one should not divorce oneself from others and sit isolated in a cave. If a person sits detached, trying to cleanse himself getting polluted with the filth of the world and prevents himself only from evil then he is practising selfishness.

No! The Islaamic way is to dwell among people and display to them a model! One's pattern should be that eating does not mean eating by oneself but also filling the bellies of others. Comfort is not only ones own but also giving rest to others.

Hadhrat Ali (RadhiAllaahu-anhu) made such a sequence whose bond join one another. These Chisti, Nazami, Sabiri and Qadiri (orders) are couplings of that same chain which by its own pragmatic example enriched world history. Wherever fountains of spiritual blessings circulate, or the lamps to eradicate the darkness of sin are lit, they are all, in actual fact , the service of Hadhrat Ali (RadhiAllaahu-anhu).We have recorded these facts so that you understand that there was requirement for a spiritual affiliation for the Muslims also. This relationship of ours with Hadhrat Ali (RadhiAllaahu-anhu) has become very authoritative. The manner in which Hadhrat Ali (RadhiAllaahu-anhu) established this relationship shall remain till Qiyamat. We cannot ever be alleviated of the responsibility of gratitude owed to Hadhrat Ali (RadhiAllaahu-anhu).

Say'yadina Hadhrat Ali (RadhiAllaahu-anhu) who is also called Abul Hasan, Abu Turab, Haider and Lion of Allaah was the paternal cousin of Rasulullaah (SallAllaahu alayhi wasallam). Rasulullaah (SallAllaahu alayhi wasallam), son of Abdullah, son of Abdul Muttatalib and Hadhrat Ali (RadhiAllaahu-anhu) was the son of Abu T'Alib son of Abdul Mul alib. Thus he was near and dear to Rasulullaah (SallAllaahu alayhi wasallam).

He remained under the guardianship of the Rasulullaah (SallAllaahu alayhi wasallam) from childhood and observed Rasulullaah's (SallAllaahu alayhi wasallam) world-adorning beauty by way of his nightly worshipping and devotions, Rasulullaah's (SallAllaahu alayhi wasallam) considerate treatment of people, method of communicating and etiquette.

These were then the identical deeds which Hadhrat Ali (RadhiAllaahu-anhu) displayed and taught to others.

Rasulullaah's (SallAllaahu alayhi wasallam) love for Hadhrat Ali (RadhiAllaahu-anhu) was so immense that few people began considering that Rasulullaah (SallAllaahu alayhi wasallam) informed him about certain secretive things of Deen which he had not disclosed to others. Once someone directly asked him concerning this. In reply Hadhrat Ali (RadhiAllaahu-anhu) said: *"Nothing which is hidden from the Ummat has been shown to me"*. Nonetheless, it is a fact that Allaah has blessed a greater share of Qur'aanic perception to some and less to others. Some comprehend the realities of Deen more than others.

On another occasion someone else inquired:*"Has Rasulullaah (SallAllaahu alayhi wasallam) shown anything to you which he did not show to anyone else?"* Hadhrat Ali (RadhiAllaahu-anhu) replied: *"No"* It was due to his great understanding that when he once saw Rasulullaah (SallAllaahu alayhi wasallam) and Khatija (RadhiAllaahu-anha) performing Namaaz he was at first surprised when Rasulullaah (SallAllaahu alayhi wasallam) explained that it was worship by which purity is created in

the heart and said: *"Think! Should you bow before idols or the One Allaah?"* Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) pondered about this and enhanced himself with the wealth of Islaam on the very next day.

What are the ages of 10 or 11 meant for? These are days of play. But observe Hadhrat Ali (RadhiAllaahu-anhu)! In him the inquiry for the truth had commenced. He detached himself from his family and tribe; in reality from all the customs of the community and began walking solitary; he believed in the Oneness of Allaah and the Rislaat of Muhammad (SallAllaahu alayhi wasallam).There was no class of loyalty which he did not exhibit. There is no category of chivalrous action which he did excute .

We only have to think for ourselves. At the time of Hijrat when the enemies had encompassed Rasulullaah's (SallAllaahu alayhi wasallam) house and were standing, intent on killing him, Hadhrat Ali (RadhiAllaahu-anhu) covered himself with the sheet of the Rasulullaah (SallAllaahu alayhi wasallam) and slept without anxiety.

Rasulullaah (SallAllaahu alayhi wasallam) said: *"Ali do not be alarmed ! I am going. I have some valuables of people in my possession which you must return, and then meet me in Madinah."*

Who can execute this responsibility ? Only one who is loyal, to whom Rasulullaah's life is dearer than his own.

Prominent personal wished to marry Rasulullaah's (SallAllaahu alayhi wasallam) daughter, Sayyidina Fatima (RadhiAllaahu-anha) the leader of the women in Jannat. But Rasulullaah (SallAllaahu alayhi wasallam) preferred Sayyidina Hadhrat Ali (RadhiAllaahu-anhu).

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) was not wealthy; he was neither of high society nor a merchant. His was a life of impoverishment and worship. One deliberation relates to another.

Sayyidina Hadhrat Ali's (RadhiAllaahu-anhu) was a excellent host. He fed his guests with the very finest food. Once some guests arrived and proceeded to the Masjid. They saw a person sitting in the Masjid's corner in pauper's clothing, in communication with Allaah. What did the guests know who this person was ?

At meal time they suggested to Hasan (RadhiAllaahu-anhu) that he should contemplate sending food to the saintly person sitting in the Masjid.

Hadhrat Hasan (RadhiAllaahu-anhu) responded smilingly, *"That is my father"*. All those boons, great hospitality and big-heatedness are all attained as a result of emulating his footsteps and his fasting. He broke his fast with a small piece of cake made of barley. He endured in worship for as long as he desired.

It cannot be stressed enough that wealth, high social position and enormous demands of business did not captivate Hadrat Ali (RA). Rather, it was the act of accomplishing things for the pleasure of Allaah, sacrifice and loyalty which made him Fatima's (RadhiAllaahu-anha) husband. Sayyidina Hadhrat Ali's (RadhiAllaahu-anhu) objective was to be the beloved of Allaah. Whatever he did and said. On every dauntless occasion Hadhrat Ali (RadhiAllaahu-anhu) was the assistant of Rasulullaah (SallAllaahu alayhi wasallam). There was only one battle in which the Rasulullaah (SallAllaahu alayhi wasallam)

himself together with 30,000 fearless fighters left Madinah to encounter the Romans and Hadhrat Ali (RadhiAllaahu-anhu) remained to protect the inhabitants and the city of Madinah.
Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) even felt very depressed because he was unable to participate in battle to elevate the Deen of Islaam. Rasulullaah (SallAllaahu alayhi wasallam) consoled him: *" Ali! Just as Allaah had destined Haroon (Alaihis-Salaam) to assist his brother Moosa (Alaihis-Salaam), so are you today in the position of Haroon to me".*

The Battle of Badr is well documented. Great and renowned chiefs of the Quraish participated in this battle. There was an army of 1,000 men, a hundred cavalry-men with Utba as the commander-in-chief. Great heroes accompanied this army. He (Utba) came out retorting: *"Who is there to challenge me?"* His ego had risen to such extent that he bothered for nobody. His brother and son were with him, all equipped with arms. When the Ansar of Madinah emerged to confront him he inflated his face and remarked: *"You are not creditable of contesting me. There must be a appropriate match".*

On hearing this Sayyidina Hadhrat Ali (RadhiAllaahu-anhu), Sayyidina Hamza (RadhiAllaahu-anhu) and Sayyidina Abu Ubaida (RadhiAllaahu-anhu) stepped forward. Just like their opponents these people were Quraishi. This was a proper encounter. Their faces were such that pity did not penetrate their hearts by looking at their faces. These were, after all, related family folk, but the affiliation of Islaam superseded all.

Utba challenged Hamza (RadhiAllaahu-anhu) and his brother confronted Hadhrat Ali (RadhiAllaahu-anhu). His son injured Abu Ubaida (RadhiAllaahu-anhu).Hamza (RadhiAllaahu-anhu) killed Utba and Hadhrat Ali (RadhiAllaahu-anhu) shattered Walid to segments with one blow. Then Shaiba who had wounded Abu Ubaida, was killed by Hadhrat Ali (RadhiAllaahu-anhu) and the injured Abu Ubaida was taken before the Rasulullaah (SallAllaahu alayhi wasallam).

In the general battle Hadhrat Ali (RadhiAllaahu-anhu) displayed such a spectacle of sword fighting that even the enemies acknowledged his supremacy.

In the Battle of Uhud Hadhrat Ali (RadhiAllaahu-anhu) demonstrated parallel spectacles. The flag bearer emerged singing:

"See, the flag bearer of the Quraish is emerging from the battle lines, saying. Look at the grandeur and listen to the war cry!".

Oh Muslims! Who is there among you to send me to hell or take the road to Jannat after being martyred by my hand!" This was like a ridicule. Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) exclaimed: *"It is I who shall bulldoze you into the depths of hell!".* He then struck him such a blow with the sword that he collapsed to the ground, cutting his ankles. When they charged he displayed such feats of valour that they were left perplexed.

When the Rasulullaah (SallAllaahu alayhi wasallam) was wounded in Uhud, Hadhrat Ali (RadhiAllaahu-anhu) would fill and bring water in his shield and Fatima (RadhiAllaahu-anhu) would wash his blessed face. Hadrat Ali (RA) also distinguished himself in the Battle of the Trench.

These days armies generally conceal themselves in underground cellars and launch onslaughts but in those days making a trench was an innovative move. The ground was first measured, then the volunteers dug it. Three thousand Muslim volunteers had come forward to dig. Each one was mandated to dig a

length of 20 yards. The trench was only 10 yards wide and ten yards deep.

During the times of digging Rasulullaah (SallAllaahu alayhi wasallam) pitched a tent on a hillock and surveyed the progress. He would himself participate in the digging. Many a might passed without sleeping. Prominent Sahaba (RadhiAllaahu-anhuma) and the Rasulullaah (SallAllaahu alayhi wasallam), together with his family which included Hadhrat Ali (RadhiAllaahu-anhu), toiled day and night. When Muslims could not find any baskets Hadhrat Abu-Bakr (RadhiAllaahu-anhu) and Hadhrat Umar (RadhiAllaahu-anhu) would briskly fill the soil in their clothes and dispose of it. The digging of this trench lasted for about three weeks.

COURAGEOUS FEATS AT THE BATTLE OF THE TRENCH

The enemies had a warrior named Amr bin Abd-e-Du. The enemies proclaimed that not even by a thousand cavalrymen could overwhelm him. Amr advanced and yelled. *"Who is there to challenge, me I am Amr bin And-e-du!"*.

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) entreated: *"Oh Rasul of Allaah! I shall encounter this foe of Allaah"*.

Rasulullaah (SallAllaahu alayhi wasallam) restrained Hadhrat Ali (RadhiAllaahu-anhu).

But after Amr had made his outcry thrice and non besides Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) emerged, Rasulullaah (SallAllaahu alayhi wasallam) gave Hadhrat Ali (RadhiAllaahu-anhu) permission. He equipped him with a sword with his own blessed hand and fastened a turban on his head with his blessed hands. Thereafter he wished him farewell.

Amr made a famous statement: *"If anyone tells me three things I shall surely accept one"*.
Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) said: *"Amr will you believe my three requests?'*
He replied in the affirmative.
Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) said: *"The first request is that, you become a Muslim"*.
Amr replied: *"This cannot happen"*.
Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) said: *"The Second offer is that you refrain from fighting"*.
Amr replied: *"This is difficult. Women will humiliate me and say `Wear bangles and sit at home'"*.
Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) said: *"The third offer is that you fight me"*.
Amr replied, sniggering: *"I did not know that anybody in the world would make this request to me, but I do not wish to fight you"*.
Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) said: *"But I want to fight you"*.
Hadhrat Ali (RadhiAllaahu-anhu) was on foot while Amr was mounted on a horse. Amr dismounted from the horse and asked: *"Who are you?"*
Hadhrat Ali (RadhiAllaahu-anhu) replied" *"I am son of Abu Talib"*.
Amr launched an attack with his sword and it pierced through the shield and injured Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) on his forehead.
Just as a wounded lion springs up so did Hadhrat Ali (RadhiAllaahu-anhu).He smote Amr's shoulder with all his might. With the sword given to him by the Rasulullaah (SallAllaahu alayhi wasallam). The sword went through the shoulder right to the ground. Amr collapsed like a stack onto the ground, and Hadhrat Ali (RadhiAllaahu-anhu) had obtained victory.

THE BATTLE OF KHAIBER

The Battle of Khaiber is so celebrated that many books have been filled with the episodes of this battle and stories of Hadhrat Ali's (RadhiAllaahu-anhu) heroism.

There was a fort in Khaiber named Qamus. Renowned Sahaba (RadhiAllaahu-anhu) were sent to invade Qamus but were unsuccessful. Rasulullaah (SallAllaahu alayhi wasallam) said, *"Tomorrow the flag shall be given to the one by whose hands the fort will be conquered. He loves Allaah and His Rasul (SallAllaahu alayhi wasallam) and He is one whom Allaah and His Rasul (SallAllaahu alayhi wasallam) love".*

The Sahabah (RadhiAllaahu-anhuma) waited nervously for the entire night to see to whose lot this gift would come.

At dawn Rasulullaah (SallAllaahu alayhi wasallam) said: *"Call Ali!"*

Sayyidina Hadhrat Ali's (RadhiAllaahu-anhu) eyes were experiencing difficulty and he could not fathom that he would be chosen. He was agitated due to tears and irritation. On the directive of Rasulullaah (SallAllaahu alayhi wasallam) he emerged aided by a Sahabi (RadhiAllaahu-anhu).

Rasulullaah (SallAllaahu alayhi wasallam) massaged saliva from his mouth on the eyes, prayed to Allaah and gave him the flag. The pain and irritation in the eyes was eradicated.

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) narrated that no pain existed in his eyes.

Sayyidina Hadhrat Ali (RadhiAllaahu-anhu) asked: *"O Rasul of Allaah! Shall I fight the Jews and make them Muslims?"*

He was advised: *"Present Islaam with mildness".*

He said: *"O Ali ! If someone is guided via you it is superior than all the wealth in the world."*

Marhab emerged from the fort proclaiming:

"I am the courageous Marhab. I am seasoned in warfare and am dexterous. I am geared with weapons. Every child of Kahber recognises me".

When Hadhrat Ali (RadhiAllaahu-anhu) heard the boasting of Marhab, he advanced saying: *"I am the lion. My Mother named me lion. I am like the lion of the jungle of whose awe everyone is terrified".*

Marhab was a person who could fight a thousand men but when the lion of Allaah pounced and struck him a blow with his sword on his head it split open and stretched as far as the teeth. The clatter of this break was heard by the army.

Exclamations that were heaven-splitting radiated from the Muslim army and the great fort of Khaibar was conquered.

Hadhrat Umar (RadhiAllaahu-anhu) went to Jerusalem he left Hadhrat Ali (RadhiAllaahu-anhu) behind as his deputy.

Hadhrat Umar (RadhiAllaahu-anhu) used to say that for passing judgement in court cases Hadhrat Ali (RadhiAllaahu-anhu) outclassed them all.
Hadhrat Ibn-Abbaas (RadhiAllaahu-anhu) said that if Hadhrat Ali (RadhiAllaahu-anhu) stated any Shar'i regulation it was not essential for anyone to subsequently enquire about it.

In the era which is analysed currently Hadhrat Ali (RadhiAllaahu-anhu) was the most superb orator and judge.

During the Friday Khutbah we always hear:

The most merciful of my followers to follow is Abu Bakr. The strictest among them in (obeying) the Order of Allaah is Umar. The most modest of them all is Uthman and the finest judge among them is Hadhrat Ali (RadhiAllaahu-anhu).

Hadhrat Ali (RA) was appointed the Khalifa after the Martyrdom of Hadhrat Uthman (RadhiAllaahu-anhu).

His period of Khalifat was for four years and few days short of nine months.

WHO WAS HADHRAT ALI (RADHIALLAHU-ANHU)?

By Allamah Moulana Doust Muhammad Qurashi (RA)

1. He whose childhood was in the house of Nabi (Sallallahu alayhi wasallam).

2. He was blessed with Imaan in his childhood.

3. Nabi (Sallallahu alayhi wasallam) treated him as his own brother.

4. Nabi (Sallallahu alayhi wasallam) counted him amongst the "Ashara Mubasahra "The Blessed Ten--those people who received glad tidings of Jannah in this world.

5. He was married to Hadhrat Fathima (RA).

6. He was amongst the very first to accept Islaam.

7. He was given glad tidings of Jannah in this world.

8. During his youth he was very brave because of this he was given the title "The Lion of Allaah ."

9. His entire life was free from idol worship.

10. During the Battle of Tabook, Nabi (Sallallahu alayhi wasallam) made him a Khalif to look after the women folk at home.

11. For the Battle of Khaibar Nabi (Sallallahu alayhi wasallam) sent him as a mediator for the Muslims.

12. On the day of Mubahalah, when two parties face to curse each other, Nabi (Sallallahu alayhi wasallam) took him not-withstanding that he was a close relative. The Mabuhalah did not take place because the kuffar (Christians) said that *"If Nabi (Sallallahu alayhi wasallam) brings his close family withdraw the Mubahalah"*.

13. Nabi (Sallallahu alayhi wasallam) used to phrase "Ahl" (Household people) on him.

14. He was classified friend of all by Nabi (Sallahu alayhi waslaam) at the Pond of Ghum thus ending any Deeni differences between the Household of Rasulullaah (Sallallahu alayhi wasallam) and the Sahabah (RA).

15. Nabi (Sallallahu alayhi wasallam) accepted him as his beloved.

16. For the steadfastness of his heart and the safe-guarding of his tongue. Nabi (Sallallahu alayhi wasallam) made this dua for him *"Ya Allah guide his heart and safeguard his tongue"*.

17. After this dua he never doubted in any of his Islaamic decisions.

18. Nabi (Sallallahu alayhi wasallam) used him once during his lifetime for a special decision.

19. Whose love Nabi (Sallallahu alayhi wasallam) regarded as his love.
20. Whose hatred Nabi (Sallallahu alayhi wasallam) regarded as his hatred.

22. Hadhrat Umar (Radhiallahu-anhu) regarded his as the best decision maker.

23. Ibn Abbaas (Radhiallahu-anhu) accepted his decisions without any doubt.

24. According to Hadhrat Abdullah bin Masood (RA) , Hadhrat Ali (Radhiallahu-anhu) was an expert in the field of inheritance.

25. Before sending him to the Battle of Khaiber, Nabi (Sallallahu alayhi wasallam) put his own saliva on Hadhrat Ali's (Radhiallahu-anhu) eyes.

26. He whose decision and judgement left the world amazed.

27. He reached high ranks in the knowledge of the Qur'aan.

28. In memorisation of the Qur'aan there was no equal to him.

29. He used to spend days and nights in the recitation of the Qur'aan.

30. Nabi (Sallallahu alayhi wasallam) gave him glad tidings of victory before he departed for the Battle of Khaiber..

31. At the time of the anger of Hadhrat Fathima, Nabi (Sallallahu alayhi wasallam) addressed him *"Abu Turab" i.e.* Father of Sand.

32. In relations to the narration of Ahaadith, he himself reported 586 Ahaadith from Nabi (Sallallahu alayhi wasallam).

33. From whom the other Sahabah and Tabieens related many Ahaadith.

34. He sent Abdullah bin Abbaas (RA) to Kufa to care for the goodwill of the people.

35. Because of his intelligence Kufa became like a tent over the Sahabah.

36. Through the blessing of his efforts thousands of Muhadditheen,i.e. Scholars of Ahadith were born in Kufa.

37. Without him no one had the courage to talk to Nabi (Sallallahu alayhi wasallam) whilst he was angry.

38. The signs of bravery showed visibly on his body.

39. Through the blessing of the saliva of Nabi (Sallallahu alayhi wasallam) his eyes never pained till his death.

40. Through the blessing of the saliva of Nabi (Sallallahu alayhi wasallam) he had no pain in his eyes till his death.

41. To love him excessively may sometimes become a means of demolition of ones Imaan.

42. And to hate him may also destroy one's Imaan.

43. About whom Nabi (Sallahu alayhi wasallam) prophesied his assassination.

44. According to the narration of Askary if Nabi (Sallallahu alayhi wasallam) regarded Hadhrat Abu-Bakr (Radhiallahu-anhu) as the eyes and ears of a body, then he would regard Hadhrat Ali (Radhiallahu-anhu) as the head.

45. For the night of Hijrat. If Nabi (Sallallahu alayhi wasallam) trusted Hadhrat Abu-Bakr (Radhiallahu-anhu) with Allah's trust then he trusted, Hadhrat Ali (Radhiallahu-anhu) with the creations, trust.

46. According to the narration of Wakidi the ayat *"These people who spend their wealth day and night"* was revealed concerning Hadhrat Ali (Radhiallahu-anhu).

47. Due to the fear of Allah he shed tears most of the time.

48. He returned his brother Akeel with his own expense and did not let any decrease come to the Baitul Maal.

49. After the Martyrdom of Hadhrat Uthman (Radhiallahu-anhu) without Hadhrat Ali (Radhiallahu-anhu) people were very unsettled about the next leadership.

50. Although there was a war between Hadhrat Muawiyah and himself, with great sympathy and regret he explained to the people after the war that between and Hadhrat Muawiyah (RA) and himself Islaamically and religiously there was absolutely no difference, i.e. their Islaamic beliefs were the same.

51. He increased by 4000 yearly the income derived from land revenue.

52. He abolished Zakaat on horses.

53. He kept a close eye on his governors characters.

54. He began checking written agreements.

56. He appeared before his own appointed judge, Qazi Shuraih (RA), as a defendant.

57. Because of his honesty a Christian was blessed with Islaam.

58. He became famous for keeping a watchful eye in the bazaar on the peoples' measuring and dealings.

59. He used to constantly advise the buyers and sellers of their Islaamic rights and the need for honesty.

60. Because his childhood was in the house of Nabi (Sallallahu alayhi wasallam) the effect of Nabuwaat brushed off on him

61. It was just part of his nature to reach the depth of masaail.

62. After the friendship of Nabi (Sallallahu alayhi wasallam) for 30 years he attained the precise knowledge of the Sunnah of Nabi (Sallallahu alayhi wasallam).

63. He was one of the writers of Wahi during Nabi's (Sallallahu alayhi wasallam) life.

64. In Islamic Fiqh masaa'il he reached high ranks.
65. Besides having Ilmi discussions, solving Fiqh Masaa'il was very simple for him.

66. He used to have Ilmi discussion with the other great Sahabah.

67. Even the fountain heads of Sufism are dependent on him.

68. He established the grammar of Arabic and favoured the entire Muslim community with it.

69. By nature he was a very stable person.

70. He whose entire life was soaked in piety.

71. Neither his poverty or his authority affect him.

72. Even after becoming a leader he did not build any house for himself.

73. His life's simplicity did not allow him to have even a servant.

74. Concerning whom Hadhrat Ayesha's (RA) quote was famous: " Ali is one who stands in Salaah the entire night and fasts the whole day".

75. Making excessive ruku and sajda fitted his natural habit.

76. Because of his family relationship with Nabi (Sallallahu alayhi wasallam) his contact with Nabi (Sallallahu alayhi wasallam) was even closer.

77. He used to always speak very high of the pious people.

78. There was absolutely no doubt in his simple lifestyle regarding showing of riches or status.

79. Even during his leadership he used to visit and protect the bazaar.

80. Showing lost travellers the correct route made him very happy.

81. His daily food was simple.

82. He used to stay away from a very high style of food.

83. Knowledge gushed out from every limb, and wisdom dripped from him.

84. Despite the peoples' adulation, he did not accept responsibility for Khalifat before its time.

85. He named his children after Hadhrat Abu-Bakr (Radhiallahu-anhu) and Hadhrat Umar (Radhiallahu-anhu) and proved his love for them both.

86. Helping the poor and needy was his profession.

87. He performed his Salaah behind Hadhrat Abu-Bakr (Radhiallahu-anhu) and completed the right of his Imaan.

88. In the marriage of Hadhrat Asma (RA) he gave preference to Hadhrat Abu-Bakr (Radhiallahu-anhu).

89. He took a pledge at the hand of Hadhrat Abu-Bakr (Radhiallahu-anhu) and saved the Muslims from being split.

90. For the upbringing of the orphan Muhammad bin Abu Bakr (RA), Hadrat Ali (RA) married his mother Asma binte Umais (RA).

91. He explained the Deen of Hadhrat Farouk as the Deen of Allaah and testified to the oneness and unity of Allaah.

92. He called Hadhrat Umar's RadhiAllaahu-anhu army the army of Allaah through which Islaam became stronger.

93. He testified that Hadhrat Umar (RadhiAllaahu-anhu) was the refuge of all Muslims and sealed the mouths of the enemies.

94. He praised the companions of Nabi (SallAllaahu alayhi wasallam) and strengthened the sect of the Ahlus Sunnah.

95. He, with the Ahlus Sunnah, accepted the given Deen of Allaah and his Rasul (SallAllaahu alayhi wasallam) happily.

96. He once proclaimed to Hadhrat Uthman (RadhiAllaahu-anhu), *"You are more closer to Nabi (SallAllaahu alayhi wasallam) because you have been blessed by marrying two of his daughters".* After this comment all doubts were cleared as to who held the higher status.

97. To prove his sincerity he sent his two sons, Hasan and Hussain to safe-guard the house of Hadhrat Uthman (RadhiAllaahu-anhu) while the rebels surrounded his house.

98. He did not divide the special orchard in Khaibar and expressed his agreement with Hadhrat Abu-Bakr (RadhiAllaahu-anhu) physically.

99. Before Nabi's (SallAllaahu alayhi wasallam) demise when he asked for a pen and paper, Hadhrat Umar (RadhiAllaahu-anhu) did not do so seeing the condition of Nabi (SallAllaahu alayhi wasallam) and Hadhrat Ali (RadhiAllaahu-anhu) also did not bring the pen and paper supporting Hadhrat Umar's (RadhiAllaahu-anhu) reasoning.

100. He did not refuse at any time that Hadhrat Abu-Bakr (RadhiAllaahu-anhu) and Hadhrat Umar (RadhiAllaahu-anhu) be buried next to Nabi (SallAllaahu alayhi wasallam).

101. He was like the sun guiding towards the valid path but was fatally wounded by the poisoned sword of Ibn Muljim. By this wound he passed away on the 20 of Ramadhan-40 Hi0 Hijri.